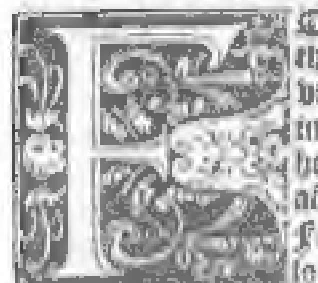
¶ The Argument vpon the latter Epistle vnto Tymothee, by Erasmus of Roterodame



Forasmuche as in the former Epistle Paule put Tymothee beyng at Ephesus, in hope of his commyng agayne vnto him, & coulde not performe it bicause he was holde in bondes at Rome, he confirmeth him with letters, that he be not discouraged with stormes of persecutions, but after his example to prepare his mynde vnto martirdom. For there are perilous times at hande (sayth he) by reason of some, that vnder pretence of godlynes, turne true godlynes vp syde downe, and so prate boastyngly of them selues, as though the Christian Religion consisted in wordes, and not rather in purenesse of herte. Than tellyng that the daye of his death draweth nere, and that the moste part haue now forsaken him, he byddeth Timothee and Marcus to come to Rome spedely vnto him. This Epistle he wrote at Rome, whan he was eftesones arraigned at Neros barre.

Thus endeth thargument.

The paraphrase of Erasmus vpon the seconde Epistle of S. Paule to Timothee.

¶ The first Chapter.

Paule an Apostle of Jesu Christ, by the wyll of God, accordynge to the promyse of lyfe which is in Christ Jesu. To Timothee hys beloued sonne. Grace, mercy and peace, from God the father, and from Jesu Christ oure Lorde. I thanke god, whom I serue fro myne elders with pure conscience, that without any ceasynge I make mencion of the in my prayers nyght and day, desyryng to se the, myndefull of thy teares, so that I am filled of ioye, when I call to remembraunce the vnfayned fayth that is in thee, which dwelt fyrste in thy graundemother Lois, and in thy mother Eunica: and I am assured that it dwelleth in the also. The texte.

Paule an Embassadour of Jesu Christ, called therunto by the will of God the father, to declare howe greate the felicitie of the lyfe to come is, whiche he promiseth vnto vs by his sonne Jesus Christe, that we should not care much for the losse of this life: To Tymothee my dearebeloued sonne, grace, mercie, and peace from God the father and from Jesus Christ oure Lorde. I thanke God, whose seruaunte I begonne not of a late tyme to be, but kepte his relygion after the tradicions of myne elders continually with an vpryght and a pure conscience, and doe kepe styll: For I serue all one God now beynge a christian, yt I lately serued beyng a Jewe, though after an other sorte, throughe

whose goodnes he channced vpō such a man as thou arte, in that thou folowest the exāple of me in sincere preachyng of the ghospelles doctrine, so as for thine owne deserte I can no lesse hartelye loue thee than mine own very sonne: in so muche that I can not forget thee euen whan thou arte absent. For in my prayers night and daye wherwith I am accustomed to call vpon God, and to commende vnto him suche as I tenderlye loue, thou commest alwayes in my mynde, and I am very muche desirous to see thee, specially as often as I remembre thy teares, that thou sheddest at my departyng, as mooste plenteous witnesses of thyne affection and mutuall loue towardes me. By reason wherof I am fylled all together full of ioye, whan it commeth to my mynde, how paynlye thou resemblest me in the sinceritie of faythe, as a naturall sonne his father. And lyke as y integritie of religiō was in me (as it were) by enheritaūce, euen so this sinceritie of fayth semeth to be geuen to the by the handes of thyne elders. For it dwelt stedfastly fyrst in thy Grādmother Lois, thā after by & by in thy mother Eunica: & I doubt not but y wilt become accordigly like a neuew to so right a religious grādmother & a sonne to so right a good mother, seing y hast ben more desyrous to be like to the, thā to thy kyndred of thy fathers syde.

The texte.

Wherfore I warne the, that thou stere vp the gyfte of god which is in the, by the puttyng on of my handes. For god hath not geuen to vs the spirite of feare: but of power, & of loue, & of sobrenes. Be not thou therfore ashamed of the testimony of our lorde, neyther be ashamed of me, which am his prysoner; but suffer thou aduersitie with the ghospell, according to the power of god, which saued vs, and called vs with an holy calling, not according to our dedes, but accordyng to his owne purpose and grace, which was geuē vs thorow Christ Iesu (before the worlde began) but is now declared openly by y appearyng of our sauiour Iesus Christ, which hath put awaye death, & hath broughte lyfe and immortalitie vnto lyght thorowe the gospel, whereunto I am appoynted a preacher and Apostle, and a teacher of the Gentiles: for the which cause I also suffre these thinges. Neuertheles, I am not ashamed, for I knowe, and am sure, that he (in whom I haue put my trust) is able to kepe that which I haue committed to his kepyng, agaynst y day.

These thinges I remembre the of, so as thou mayest be of y better courage both by the example of vs and of thyne elders, to stere vp by thyne industrye & diligence the gifte of God (which thou receyuedst by the laying on of mine handes whan thou waste ordayned a Bysshop) and boldely and without shrynkynge to accomplyshe the office commytted vnto thee, & feare not any mens barkinges nor the rageing crueltie of persecutours. It is the propertie of Iewes, to be afrayed of those thinges, that this present life occasioneth, but vnto vs whiche through beleuing of the gospell are made the children of God, he hathe geuen a farre other maner spirite, not to make vs afrayed & discouraged for feare & distrust, but through an assured trust of innocencie & hope of y promised immortalitie to be bolde & lusty, & through loue to be free & ful of courage, euē as loue doth trusteth altogether vpō gods succour & shrinketh not for his neyghbours sake to abyde daungier. Finally a spirite y suffreth not vs to be disturbed in our mynd, but causeth vs alwaies to perseuer to thende with a whole & a prest ready herte. Forasmuch thā as y hast receyued this spirit, set forth his power & declare stoutely the thyng y thou hast. Be not ashamed of thy profession, wherby y preachest the crosse & death of our lord Iesu Christ, nor be ashamed to be a disciple of his Apostle though I am lade w these bondes. There is nothing more glorious thā the crosse of Christ y gaue saluatiō to y world, y brake the deuiles tirannye y hath obteined vs immortalitie. Christes crosse is our glory. These cheanes, y I willingly suffre for y ghospelles busines sake, are not to my slaunder but to my glorie rather. Therefore refuse not to suffre those thynges that Christ suffered, and that I suffre for hys sake.

But he

But be thou ready also to come into the felowshyppe of afflictions, that are layed vpon vs for the ghospell of Christe. what so euer chaunceth, there is no cause why we shoulde be afrayed, for the matter is not done by oure strengthes, but by the fauoure of God. We are feble in dede, but he is myghtye, whiche, whan we were lost, saued vs by the death of hys sonne, hauynge done awaye the trespasses of oure former conuersation: and hathe called vs vnto holynes not for any merites of oures, but beyng enforced by hys own wil, and free goodnes that he bestowed vpon vs, not vpon anye late aduisemente, but from euerlastynge, and before all tyme, afore the makynge of thys worlde, it was decreed of him to geue these thinges vnto vs by his sonne Jesus Christ. The matter is no newes to him, but that thing that was alwayes in the secret of his mynde, he hath lately declared to the worlde, by the commyng of our sauiour Jesu Christe, who hauyng receyued a bodye subiecte to death, hath dispatched awaye death by the crosse: and by hys resurrection hath opened lyfe and immortalitie throughe the preachynge of the ghospell, whiche promyseth lyke rewardes vnto them that folowe the example of Christes crosse. Thys ghospell preachynge is committed vnto me as the Apostle and teacher of the Gentiles, to the intent they maye learne by me, that not onely the Jewes are called to this gyfte of God, but also all mankynde vniuersallye. Forasmuche than as I am tyed in cheynes for the ghospelles sake, I am not onely nothyng ashamed of thys affliction, but also I esteme it for a pure greate glorye vnto me. To suffre for naughtye dedes doyng it is a reproche, but to be afflicted for the glorye of Christe it is excellent. This sorowe tyme doth leaue me nothyng at all. For although I am weake, yet I knowe and am assured, that he, whom I haue put my faythfull trust in, is hable ynoughe to kepe vnto the vttermost daye, the thing that I haue committed to his fidelitie. Throughe his ayde bothe the gospelles busines and my saluation, and also the prosperitie of the christian flocke is in saueguarde. And albeit anye thynge here in thys worlde seme to perishe for a tyme, yet whan that daye shall come, in the whyche he shall expresse his myghtie power vnto the worlde, he shall restore it with greate gayne. I haue layed my life and my healthe in his handes, and he hathe put me in truste to dispence the doctrine of the gospell. In case I shall be a trustye fayth keper, he wyll not fayle my trust.

See that thou haue the ensample of the holsome wordes, which thou hast heard of me with fayth & loue that is in Christ Jesu. That good thing, which was committed to thy keping, hold fast through the holy gost, which dwelleth in vs. This thou knowest, how that all they which are in Asia, be turned fro me. Of which sort are Phygelus and Hermogenes. The Lord geue mercy vnto the housholde of Onesiphorus, for he oft refreshed me, and was not ashamed of my chaine: but when he was at Rome, he sought me out very diligently, and founde me. The lorde graunte vnto hym, that he maye fynde mercye wyth the Lorde at that daye. And in how many thinges he ministred vnto me at Ephesus: thou knowest very well. The texte.

The thynge that I receyued of Christe, I haue lykewyse committed vnto thy fydelitie, therefore seyng thou haste the forme and example of dispensynge the ghospell and of syncere doctrine, whiche thou learnedst of me not beynge grounded of tryflynge and doubtefull questions, but of faythe and charitie whiche Christ Jesus hath bothe taught and exhibited vnto vs: loke diligentlye thou kepe that, whyche is committed vnto thee.

The thynge that I committed vnto thee is sincere and pure, see that it be not defyled throughe thy negligence. I know that many goe aboute and shall goe aboute to corrupte the doctrine of the ghospell, but loke that thou stoutely and constauntlye mainteyne that, whiche thou haste taken in hande, through the helpe of the ghospellike spirit that dwelleth in vs: By whose ayde we shalbe able easylie to ouercome and also to put to flyghte what so euer daungiers shall fall. And those that wante that spirite are feared with the stoarme of displeasures & geue ouer the gospels busines. For I suppose it is not vnknowen vnto thee, that all the others, that cleaued vnto me in Asia, afterwarde forsoke me, and inasmuche as they were with me but with faynt holowe hartes, by and by throughe occasion their counterfaicte gospellinge beganne to appere, and they beganne also at Rome to geue me ouer. And among other there was Phygellus and Hermogenes, I will not vtter all their names. But as for them both their names euen by the sounde of the wordes declare them inconstaunt. The forther hathe his name of his rennynge awaye, and the other of subtill Mercurie. It is not my parte to wishe them that they haue deserued. But this it standeth me in hande to praye for, that God the rewarder of wel done dedes, whose pleasure is to recken it doone to him selfe, what so euer is bestowed vpon his seruauntes, blesse Onesiphorus housholde. For he hathe oftentymes other wayes bothe comforted and refreshed me in these harde afflictions, and euen at that tyme was not ashamed of my bondes, perceauinge that it is a glorious thynge to be afflicted for Christes sake, nor was any thyng afrayed to be in the same perill with me, by reason of the ghospelles promysses: but when he was at Rome, he dyd not onely not refuse to speake with me when I was in pryson, but also with greate diligence soughte me and woulde not cease tyll he had founde me. In dede he founde matter to exercise mercie: the Lorde Iesus graunte him, that he maye likewyse fynde mercie with him in that daye, wherin euerye one shalbe rewarded accordyng to their dedes, and that he may fynde God benefyciall to him, that was diligent to be beneficial to me in myne affliction. For I wyll not here make rehersall, in howe many thynges he dyd for me at Ephesus, seyng thou knowest it better than I. And lyke as he shewed himselfe there, the same was he towardes me also at Rome. For true charitie is not feared with any stormes of afflictions.

¶ The .ii. Chapter.

The texte.

Thou therfore my sonne, be strong in the grace (that is in Christ Iesu) and the thinges that thou hast heard of me by many witnesses, the same commit thou to faythful men, which shalbe apte to teache other also. Thou therfore suffre afflyctions as a good souldier of Iesu Christ. No man that warreth, entangleth him selfe with worldly busines, and that because he maye please him, which hath chosen him to be a souldier. And though a man stryue for a mastery, yet is he not crowned, except he stryue lawfully. The husbandman that laboureth, must first receaue of the fruites. Consyder what I saye. The lorde geue the vnderstandyng in all thynges.

Therfore accordyng

Therfore accordyng to Onesiphorus example and myne, take thou a strong stomake unto thee, laying hold upon the goodnes of God, whiche we have by Christe Jesus: and beyng prepared and armed agaynst all perilles, that syncere doctrine of the ghospell, whiche I delyuered unto thee not in hucker mucker but openly before manye witnesses, se that thou, dearelye beloued sonne, delyuer likewise by handes unto others to be published abrode: not to euery bodye at aventure, but to those that thou shalt thynke wilbe faithfull ministres, and that shall appeare apte, not only to folowe that thyng them selues that they haue receiued, but also to powre it purely abrode unto others. Thou seest, that suche as be appoynted to the ministeries of warre, set all maters aparte and leaue nothing unwrought or undone, that they maye use there feates with commendacions. And Christe hath euen his maner of warre also. And be it is in to whose boke thy name is written, and to serue hym thou haste taken thyne othe, and he hath made the Captayne of his armyes. Se therefore, that as it becometh a valiaunt captayne agaynst al sorowes that fortune, thou shewe thy selfe hardie and worthy thyne Emperour Jesu Christ, whiche contynued stedfastly in the offyce committed unto hym euen unto the crosse. Be not careful for ẏ pelfe that man lyueth by in this world: Cast ẏ care al together upon ẏ emperour, be ẏ altogether in this mynd, ẏ what he hathe cōmaunded the, go hertely about it. It behoueth not us to appeare more slacke in the warfare of Christ, thā we see ẏ cōmen sort of souldioures be in ẏ seculer warres. For which of thē is it, ẏ whan he hath once appoynted himself to the kyng or Emperours warres, is carefull for clothe or meate: The prouision of these maters, the Emperour taketh upon hymselfe. A souldiour, hath nothyng to care for, but to make hys trauil acceptable to the Emperour, of whom he was chosen as a valiaunt and a faythfull souldiour unto thys busynes: For he knoweth hys rewarde is ready in themperours handes, in case he deserue it. Also amyng suche as haue gyuen them selues to wrastle for Maistries, it is not ynoughe for euery one that wrastleth, to wrastle it maketh no mater howe so that he wrastle, but he stryueth to wynne the victorie, beyng assured that there is a crowne readily prepared: yea, but for him that behaueth hym selfe hartilye and stowtelye in wrastlyng. After the same sorte a diligent husbandeman, whan he breaketh up his ground, whan he dongeth it, whan he soweth it, whan he wedeth it, he is all together in his worke, and thinketh no labour paynefull to him in hope of the frute, that he knoweth the good grounde will yelde in his season. Howe muche more behoueth it us to doe the same, whiche are occupied in the ghospelles affaires, that being prouoked to the rewarde of immortalitie, we should suffer all thynges willyngliye in this worlde, specialliye forasmuche as we haue an Emperour that nother wil nor can deceaue us. Consider what I meane by these similitudes. The lord geue thee understandyng, not only in these but also in all other thinges. Hereof cōmeth no losse at all, but rather whan afflictyons encreace, the gayne of saluacion whiche is preached by the ghospel encreaseth also. For so is it Goddes pleasure to declare his myghtye power. We haue sene in the heade what we maye trust upon in our selues.

The texte. Remember that Iesus Christ of the sede of Dauid, rose agayne from death accordyng to my gospell, wherin I suffre trouble as an euyll doar, euen vnto bondes. But the worde of god was not bounde. Therefore I suffre all thynges, for the electes sakes, that they myght also obtayne that saluacion, which is in Christ Iesu, with eternal glory. It is a true sayinge, for yf we be dead with hym, we shall also lyue with hym. If we be pacient we shall also reigne with hym. If we denye hym, he also shal denye vs. Yf we beleue not, yet abydeth he faythful. He cannot denye himselfe. Of these thinges put them in remembraunce and testifye before the Lorde, that they folowe no contencious wordes, which are to no profite, but to the peruertyng of the hearers.

It is requisite to haue in remembraunce, as thou knowest, that Christe Iesus beyng made mortall man of the sede of Dauid, hath enhaunced the glorye of the ghospell throughe sufferynge of rebukes, and after the punishemente of the crosse was exalted to the rewarde of immortalitie. This is the ghospell, that I preache yet hitherto without shrynkynge, beyng neyther afrayed of the Iewes malice nor of the Gentyles feare. And for the ghospelles sake I am afflicted with many displeasures of them both, yea euen vnto pryson and bondes as thoughe I were an euyll doer. And for all that I doo not so cesse ouer the preachyng of the ghospell. My bodye is bounden vetto, but my toungue that preacheth Christ could not be bounden. And beyng a prysoner, as muche as doeth possyble lye in me, I allure as many as I can vnto Christ of what sorte so euer they be. It maketh no matter to me what I suffre, so that I maye encrease some gaynes to the ghospell of Christ. For this cause sake, I suffer all thynges wyllyngly, beyng assured of mine owne saluacion, and that they also throughe preachynge of the ghospell shall atteyne saluacion, who God hathe appoynted to this felicitie, whiche saluation is offered to all men, not throughe Moses lawe, but throughe Iesus Christe, who lyke as he hathe suffred for vs, so lykewise it becometh vs to suffer for his gospelles sake and for the saluacion of our brethren: and lyke as he throughe sondry afflictions and spyghtefull entreatyng was exalted to the glorye of heauen, euen so muste we pearce to the same ende by the same waye. This matter vnto manye semeth hard & incredible, but vnto vs it ought to be vndoubted. For yf we be through baptisme dead together with Christ vnto the lustes of this worlde: or also yf we persiuer in the professyon of baptisme, & so it chaunce vs to be turmoyled with the sorowes of this worlde, it shal come to passe, ẏ we shal also liue ẇ Christ, ẏ is to wete, we shall be cōpanions of immortalitie ẇ him, whiche were cōpanyons of death with him: And yf we suffer wyth hym and for his glorie, we shall vndoubtedly reigne ẇ him also. For god is of most perfite equitie, & wil not suffre those to be shut out from the felowshippe of reygnyng, whom he would haue to be felowes of sorowes sufferyng. Yf we professe him boldely in this worlde before men, he shall acknowlege vs also in his Maiestie. But and if we shall denye him (for he denyeth him that refuseth his crosse) it shall come to passe, that in the laste daye we shall heare that terrible voice: I knowe you not. If we put our trust in him, we do for our owne wealthe, but if we distrust him, he shall haue no losse. For concernyng our opinion of him, there commeth neyther wynnyng nor losyng to him therof. He of his owne nature is true, and can not chose but be lyke hymselfe. Whether we beleue or beleue not, that shall come to passe that he hath promysed, to the godly, lyfe that neuer shal dye: and to the vngodlye, deathe that shall neuer haue ende. Thys is the foundacion of the ghospelles doctrine. Of this see thou warne all men, withoute disputyng and

wranglyng

wranglyng with humayne argumentes, but charge them by the Lord Jesus the autor of this doctrine, and the witnesse of thy monicion, yea and the reuenger of ungodlynes, excepte they wil kepe peace beyng warned. By this manner of sadde earnest chargegeuyng, thou shalt doe more good, than with disputyng. Ymbrace not in any wise to stryue with wordes after the maner of Sophisters, nor contende with humayne reasones to affirme the thinges that oughte to be perceaued by fayth. For that matter doeth not onely auayle nothing to the furtheraunce of godlynes, but also it weakeneth the strength of fayth, and at length it subuerteth the myndes of the hearers, that euery thing is called in to question, and with philosophicall reasones the thing now set up now throwen downe, whereof it is not lawfull to doubte, and so ariseth question upon questyon, that there is neither ende nor measure of questionyng.

Study to shewe thy selfe laudable unto God, a workeman that nedeth not to be ashamed, distributyng the word of truth iustly. As for ungodly vanities of voyces passe thou ouer them, for they wyl encreace unto greater ungodlynes, and their wordes shall frete euen as doth the disease of a cancre: of whose nombre is Hymeneus and Philetus (which as concernyng the truth haue erred, sayinge that the resurreccion is past already) and doe destroy the fayth of some. But the sure grounde of God standeth styl and hath this seale: the Lord knoweth them that are his. And let euery man that calleth on the name of Christ depart from iniquitie. Notwithstandyng in a great house are not onely vessels of gold and of siluer: but also of wood and of earth: some for honoure, and some for dishonour. If a man therfore purge hym selfe from suche men he shalbe a vessel sanctified unto honoure, mete for the uses of the Lorde, and prepared unto all good workes. The texte.

See that thou rather let suche maner of wranglynges passe, and study to shewe thy selfe a ghospellyke workeman, not a disputour, but a workeman, laudable not unto men but unto God, and behaue thy selfe so in the ghospels affayres, as he that hath chosen thee, nede not to be ashamed of thee. And that shalte thou doe, in case thou wythe drawe of vayne fonde disputacions, and teache faith to be the summe total of the ghospels doctrine: and yf thou brushe awaye the brambles of doubtefull questions, and deuyde, and distribute the worde of God with upright iudgementes, propoundyng onely those thinges, that properlye belong to the matter of saluation and of Godlynes. Ouerrunne rather boldely vayne bablyng of wordes, whiche yf they be once receyued, become appeareth by lytle and lytle, and they shall growe alwayes to wickednes more and more, and at length the mater shall come to that ende, that many opinions and dysputacions beynge come in use, the strength of the ghospels doctrine is ouerwhelmed, obscured and growen out of use. For the talke of suche men, in case it once occupie the eares and myndes of the simple, it wyll alwayes crepe further and further, none other wyse than a Canker in a bodye ceasseth not to occupie the nere partes by lytell and lytle, tyll it haue marred all. So that a myschiefe is muche more to be loked to incontinent at the begynnyng, and to be cut of rather than cherisshed, after it take roote. Suppose that I am afrayed of these matters wyth oute cause, excepte that we haue already seene in Hymeneus and Philetus the thyng that I am afrayed of. For they, while they treate of the matter of fayth with humayne disputacions, haue erred so ferre wyde frome the truth of the ghospell, that they haue denyed the chiefe poynte and foundacion of the ghospell, sayng, that the resurreccion is already fynisshed in Christe, and none other resurreccion to be loked for on our

 behalfes,

behalfes, than that whereby we are in a maner borne a newe and lyue agayne in our children representyng vs. They consyder not in the meane season that take awaye the resurrection, ye the feare, and hope of rewardes is taken awaye also, whiche abyde after sondry sortes for the godly and vngodly. This myschiefe were the more tolerable, but that they beyng subuerted them selues subuerted the fayth of some other with their doctrine. But there is no peril, leste theyr peruersitie shoulde cleane turne the trueth of the gospel vpside downe: though mennes opinions waue vp and downe, yet truely the foundacion of faythe beyng throughe the helpe of Christ cast and defenced, standeth firme and can not be shaken with any resistences of heretikes. For vnto it is thys sentence engrauen as it were a stone and can neuer be scraped out: The Lorde knoweth who be his owne, and: leate euery one departe from iniquitie, that professeth the name of Christe. It is no maruayle, though they departe from Christe, that were neuer syncerely ioyned vnto Christe. But from these mens doctrine ought euery one to absteyne, that haue once beleued the ghospell with a pure fayth. In dede it is to be wyshed with all desyres, that no suche pestilence spryng vp in the congregation. Howbeit it can not possiblye be, but in suche a multitude of men, we must suffer some naughtie packes myngled among the good. Yea and theyr naughtines is turned into good of the godlye, in that beyng vexed of suche they expresse the constaunce of theyr fayth more largelye. So in a riche mans great house, there be not only vesselles of golde and siluer, but also of wood and of earthe, whereof some be appoynted to honest vse and some to vnhonest. This onely difference there is, that suche as be naturally of claye or of wood, can not be turned in to golde or silver: But in this case forasmuche as it is a matter of the wyll, and not of nature, he that throughe hys owne vyce hath made himselfe a vessell of shame, maye (by the helpe of God) begynne agayne to be a vessell of honour. And contrarywyse, that folower of godlynes that hath bene a golden vessell in the house of God, in case throughe his faulte he slyde agayne vnto vngodlynes, shalbe a vessell of shame. Vnbelefe, desyre of aduauncemente, crueltie, luste and suche lyke deseases of mynde, make a man to be a vessel of shame. From the which who so shal vtterly purge hym selfe, and returne vnto innocencie and godlynes, no doubte he shalbe a vessell of honoure and a pure vessell fytte for excellent good vses, and alwayes ready for his lorde as often as nede shall requyre.

The texte. Lustes of youth auoyde, but folowe righteousnes, fayth, loue and peace, with them that call on the Lorde with a pure heart. Folyshe and vnlerned questions put from the, knowyng that they do but gendre stryfe. The seruaunt of the Lorde must not stryue: but be gentle to all men, apte to teache, and one that can suffer the euill with mekenes, & can informe them that resist the trueth, yf that God at any tyme wyl geue them repentaunce, for to knowe ye truth, and that they maye come to them selues agayne oute of the snare of the deuill, whiche are holden captiue of him at his wil.

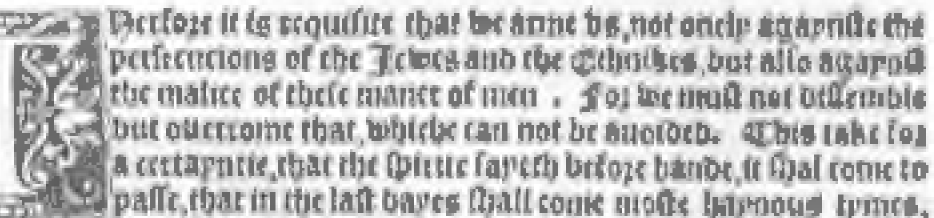
I knowe that youth is prouoked with sondrye lustes that maye drawe a man to vncleanesse. But thou that exercisest the office of an Elder, auoyde all lustes of youthe, rather folowe the thynges that worthyly beseme thee: righteousnes, fayth, charitie, and peace with them that professe Christe with a pure herte. With suche as Hymeneus is, haue thou nothynge to doe. Innocencie synneth not, fayth disputeth not, charitie is not stately, peace stryueth not. To be shorte, receyue no folyshe and vnlerned questions, that haue more ostentaci-

on than

on their wisedom, knowyng that of suche nothing elles springeth, but chydyng and braulyng, whylest the heate of disputacion breaketh oute alwayes more and more, the matter at last groweth unto rageyng madnesse, and so that none wyll geue place to other but had rather moste stubburnely defende the parte that he knoweth to be false, than to be taken for the lesse learned. With thys kynde of men therfore thou shalte not meddle, whan it is not possible to ouercome them. Christe perswaded not the worlde by this waye. He ouercame with sobrenesse and gentilnes, and his voyce was not hearde in the streetes.
And so it becometh the seruaunt to folowe his maisters fote steppes, and not to be a brauler, but peaceable and gentle towardes all men: for that man doth perswade with more ease that is praysed for his charitie and sobrenes, beynge ready rather to teache than to chyde: patient in sufferyng euill, and not a prouoker, and suche a one as correcteth more sadlely than sharpely, those that be resistoures, expressyng himselfe to meane nothyng elles in all his muche a do, but to bryng them to amendement. For no man ought to be despaired of rashely. For it maye be, that throughe sobre and frendelye correction, God maye geue them repentaunce of their former errours, and whan the darkenesse of mynde is wyped awaye, they maye acknowledge and embrace the treuth which before they impugned, and at laste beyng repentaunte and (as it were) awakyng frome the heauye slepe of ignoraunce, they maye ruste out of the deuilles snare, whiche undoubtedlye are naughtye lustes, wherein beyng catched before, they were caried about at his pleasure, yea euen unto persecutyng the treuth of the ghospell.

The.iii. Chapter.

This knowe, that in the last dayes shall come perilous tymes. For men shalbe louers of their owne selues, couetous, boasters, proud, cursed speakers, disobedient to fathers & mothers, unthankeful, ungodly, unkynde, trucebreakers, false accusers, riotous, fearce, despisers of them whiche are good, traytours, heady, hyeminded, gredy upon voluptuousnes more then the louers of God, hauyng a similitude of godlynes, but haue denyed the power therof: and suche abhorre. For of this sort are they which enter into houses, and bryng into bondage women laden with synne, which women are led with dyuers lustes, euer learnyng and neuer able to come unto the knowledge of the trueth. The texte.



Therfore it is requisite that we arme us, not onely agaynste the persecucions of the Jewes and the Ethnikes, but also agaynst the malice of these maner of men. For we must not dissemble but ouercome that, whiche can not be auoided. This take for a certayntie, that the spirite sayeth before hande, it shal come to passe, that in the last dayes shall come moste haynous tymes, whan pure godlynes shall growe out of kynde, and the charitie of the ghospel were colde: men shalbe louers onely of them selues, geuen to couetousnes of money, disdaynefull, proude, cursed speakers, disobedient to fathers and mothers, unthankefull, wycked, lackynge good will towarde those that be their owne and of their nere kynred, promyse breakers, false accusours, ryotours, ungentyll, haters of goodnes, traitours of their felowes and frendes, rashe, swellyng, more louing of voluptuousnesses, than of God. Through tytle, apparell, ceremonies, and hypocrisie, makynge an outwarde shewe of godlynes,

whan they

whan they denye the chiefe poynte of true godlynes, beyng so muche the more pestilent, in that vnder an outwarde apperaunce of religion, they are both of moste fylthy spotted conuersacyon, and also defyle the syncerite of the ghospelles doctrine with Iewishe fables and mennes inuentions. Perchaunce it is to see at this presente daye that some tende to these abhominable sortes of behauiours. See therfore that thou also auoyde suche persons. And to thintent thou mayest the more certaynly doo so, I shall partely paynte oute theyr maners vnto the. Of this sorte in dede be those, that wyth settyng out of fayned religion, in sluttishe clothes, with a coūterfaicte grauitie of countenaunce, with a craftye pale colour they conueye them selues in to other mens houses, and there the fyrst thyng they doo, they goe aboute to inueagle the folishe women, so as they maye by meanes of the the more easylye begyle the husbandes, euen as the serpent by meanes of Eue deceaued Adam. For fyrst, the weaker sexe is the more apte to be deceaued. Than they entangle not the sadde and the true godlye matrones, but the lyghte women, whiche so professe Christe, that they be for al that laden with synne, and forasmuch as they do not substancially endeuour them selues vnto perfite godlines, they wauer and are caried aboute with diuerse lustes, not beyng content to haue learned once of vs that whiche is sufficient vnto true godlynes, but are often tymes gredye to learne newfangles, and for that cause they prouyde them doctours meete for theyr owne lustes, that teache them to knowe nothyng, and neuer bring them to the knowledge of the treuth: But rather vnder the pretence of teachyng the ghospell, they cloke their moste fylthy lyfe, and thoughe they professe Christe openlye, yet they teache suche geares secretlye as be cleane contrarie repugnaunte with the doctrine of Christe.

The texte. As Iannes and Iambres withstode Moses, euen so do these also resist the trueth: men they are of corrupte myndes, & lewde as concernyng the fayth, but they shall preuayll no longer. For their madnes shalbe vttered vnto all mē euen as theires was. But thou hast sene the experience of my doctrine, fashion of lyuing, purpose, fayth, long sufferyng, loue, pacience, persecutions and afflictions, whiche happened vnto me at Antioche at Iconium, & at Listra, whiche persecutions I suffered paciently. And frō them al, ŷ Lorde delyuered me. Yea, and all they that wil lyue godly in Christ Iesu shall suffre persecution. But the euill men and disceiuers shall waxe worse and worse, while they disceyue & are disceyued them selues.

It ought to seme no maruaile, yf there arise some euen nowe, whose naughtynes is enemye to the ghospell. It is an olde example. For lyke as in times paste in Egipte Iannes and Iambres with their enchauntementes wente about to put those myracu lous wonders out of credence that Moses by the power of God did: euen so these men also vnder a certaine false pretence of godlines, resist the treuth of the ghospell, beyng desperate men that are not onlye infecte with most shamefull lustes of mynde, but also depraue the synceritie of the ghospelles doctrine and of faythe vnto their owne purposes. And vnto this tyme they haue in dede deceyued some, but from hencefourthe they shal not so muche preuayle with their sleyghtes. For it shall come to passe, that their madnes shall be openly vttered vnto all men, euen as those learned enchaunters craftye conueyaunce beyng detected caused them to be contemned and laughed to scorne. For whose maners and conscience are vncleane, their doctrine is not possible to be cleane. And to be shorte, counterfaicte wares endure

not alwayes

not alwaies. The thing that counterfaiting hath for a while couered in secret, tyme doeth bryng forth into open lyght. But thou which art farre vnlyke vnto theyr condicions, see that the doctrine of the ghospell, whiche I delyuered purely vnto thee, thou distribute also purely and constauntlye vnto other. Suche as my doctrine was, suche was also my lyfe, wherof thou canst best be wytnesse, whiche hast bene a great while conuersaunt with me, and hast by experience sene in me, synceritie of doctryne and demeanour of my lyfe agreable to the same, hertye forwardenes of stomake, that stered backe at nothynge, strength of faythe that coulde not be moued with any sorowes, lenitie towardes such as were of wrong iudgement, charitie wherby I was desyrous to do good euen for myne enemies and pacience in persecucions and affliccions, which thou knowest chaunced vnto me at Antioche, Iconium and Listra. Thou knowest what greuous stormes of persecucions I haue susteyned aboue mannes strengthe. And yet the Lorde hathe delyuered me from them all, by whose ayde I continued without shrynkyng. Neuertheles these fortuned not vnto me, either by myne owne peculyar deseruyng, neyther yet for any euill that I dyd: but for the purenesse bothe of my ghospell preachynge and also of my lyuing I was turmoyled with so many sorowes. Yea and whosoeuer will (after myne example and Christes) folowe true godlynes, must necessaryly (after his example and myne) prepare them selues to suffre affliccions. For the worlde shall neuer be without suche, as for the mayntenaunce of their feyned religiō, shall trouble and goe aboute to oppresse them that be folowers of true godlynes: Howbeit this trouble shall be for our aduauntage, euen as vnto those wycked ones and deceauours, their prosperitie shall be vnto them more greuous damnacion, for they shall suffer paynes for two speciall causes, aswell in that they them selues swarued from the trueth, as also because they snared others in their errours. But as for thē, in case they repent not, leue them to their owne peryle.

But continue thou in the thynges whiche thou hast learned, which also were cōmitted vnto the, knowyng of whom thou hast learned the, & for as muche also as of a chylde thou hast knowen the holy scriptures, whiche are able to make the learned vnto saluacion thorowe the fayth whiche is in Christ Jesu. All scripture geuen by inspiracion of God, is profitable to teache, to improue, to amende & to instruct in righteousnes, that the man of god maye be perfecte and prepared vnto all good workes. The texte.

But see that thou continue in those thynges, whiche thou hast learned of me, and be vpright in the office cōmitted vnto the, in asmuche as thou knowest the doctrine and ordinaunce that thou hast, to be vndoubted, in case thou remembrest, both of what autor it proceded, and of what teacher thou learnedst it, and if thou hast not forgotten the holy scriptures, which thou learnedst long a go of thine elders in the tender yeares of thy fyrst childehode, whiche scriptures beyng rightly vnderstanden, euen without our autoritie are hable to make the learned, as ferre as belongeth to the obteynyng of saluation, which the gospel promyseth vs, not through the obseruacion of Moses lawe, but throughe the assured faith, wherby we beleue in Christe Jesu. That, whiche the gospel partly teacheth to be al ready done, the same the olde testament telleth and expresseth before hande shall come. And yet it teacheth none other thynge than the ghospell doeth, howbeit after an other sorte if it haue a godlye & a learned reader. There is no reason why we should esteme the bokes of the Prophetes or Moses to be of none effecte after the gospel is published yf through a spirituall vnderstandyng they be applyed vnto Christe and vnto godlynes.

But al the whole scripture, that is set forth unto us not by mans witte but by inspiration of the holy gost, hath greate profyte, eyther to teache the thynges whiche are not unknowen but with perill of saluation, or to reproue them whiche are agaynste the veritie, or to correcte and call agayne them in to the waye, that erre of ygnoraunce, or elles to ordre and informe not in Jewishnes or humayne Philosophie, but in true innocencie and uprightenes of lyfe: and is so muche auaylable for al thinges that make to the offices of godlynes, that the man dedicated to God, can be behynde in nothing, but to be perfite and fully furnysshed to all the workes of a Christian lyfe.

The.iiii.Chapter.

The texte. I testifie therfore before God, and before the Lorde Jesu Christe, whiche shall iudge the quicke and deade at his appering in his kyngdom, preache thou the worde, be feruēt, in season and out of season. Improue, rebuke, exhort with al long sufferyng and doctrine. For the tyme wyl come, when they shal not suffre holsome doctryne: but after theyr own lustes shall they (whose eare itch) get thē an heape of teachers, & shal withdraw their eares frō the trueth, & shalbe turned unto fables. But watche thou in al thinges, suffre afflictions, do the worke of an Euangelist, fulfyll thyne office unto the utmost. Be sobre.

Moreouer I beseche the eftesones by God the father, and by Jesus Christ whiche shall iudge the quicke and ÿ dead, whose sentence no man shall escape: and by his comminyng wherein he shall come to iudgement, not in a lowe estate, but myghtie and terrible, whiche suffred him selfe here to be iudged: and by hys kyngdome whiche no power shalbe hable to resiste: preache the worde of the ghospel stronglye, nether beyng feared with aduersitie nor lulled in prosperitie. Be feruent and earnest in season and out of season. For there shalbe no tyme but it shall seme in season to the, wherin thou mayest haue anye hope to do good in the ghospelles busines. Reproue the offender, exhorte the sluggarde, checke him that still contynueth in errour, so as he may be amended with seueritie whiche was not amended with curteous admonicion: howbeit checke him so, as with the sharpenes of chydyng thou myngle both all lenitie & doctrine, lest thou seme either to hate him in case thou shoote at him w nothing but checkes, or elles to chide him without aduisement, if thou do nothynge but checke him and teache him not withal. For with more ease he is obedient that is perswaded, and with a better wyll a man dooth after him that loueth him, than him that loueth him not. This is rather to be had in vse, that we confyrme the consciences of them that ours be, forsomuche as hereafter shalbe (as I sayed before) a haynous and a perilous tyme, wherin some shall departe from the profession of the ghospell, and not suffre the true and holsome doctrine of Christe, that is contrarie to the lustes of this worlde: but lyke as they are of moste fylthie corrupte affections, & that of sondry sortes, euen so shal they get lurkyng to themselues sondry new doctours, not to teache godlines but that with Jewishe fables and mans inuentions shall tickle their eares that shal itche with a folishe desyre rather to heare newfangles & subtel fyne reasons than mater of profite. Unto their fables they shall conuerte thēselues, & shal turne their eares frō the trueth of the gospel: But endeuour thou thyself so muche ÿ more unto ÿ cleane contrarie maner, watche, & beare euery thing for ÿ ghospelles sake, & shewe thy selfe a right gospel preacher in dede. For those that teache their own fantasies, though they are named gospell preachers, yet verely they are none.

For I am nowe ready to be offered, and the tyme of my departyng, is at hande. I haue foughte a good fight, I haue fulfilled my course, I haue kept the faith. From hencefurth there is layed up for me a crowne of righteousnes which the lorde (that is a ryghteous iudge) shall geue me at that day: not to me onelye, but unto all them also that loue hys cummyng. Do thy diligence, that thou mayest come shortely unto me. The texte.

In the ministerie that thou exercisest in my rowme, see thou behaue thy selfe so, that thou mayest fullye perswade those matters that thou teachest, and fasten them throughly in their consciences that they be not lyghtlye shaken out by them that shall goe aboute to teache contrarye thynges. Whiche thynge standeth thee in hande so muche the more diligently to loke to, in that I shall not helpe you in your trauayles any longer. For I, as a sacrifice appoynted to Christ, begynne euen now to be offered up, & the day of my death is not long to. And I am willyng and glad to be offered up, bothe hauyng a good conscience of my former spent lyfe, and beyng assured of my rewarde. I haue foughten a lawfull fight, I haue fynished a gospellike course, I haue done that, that was appoynted to me most throughly and faithfully. I haue already played my partes, nowe for that that is behynde, I knowe it is in sauegarde. I knowe that the crowne due to innocencie is layed up in store for me, which the Lorde shall yelde unto me, euen the Emperour, whose souldiour I haue bene. But he shall not yelde it to me in this lyfe, wherein is the tyme of fyghtynge, but in that daye wherein he euen that ryghteous iudge shall rendre unto euerye one reward accordyng to their deserte. For it is not for me only that this crowne of immortalitie is prepared, but for all them also that laye holde upon his promysses, and kepe them selues upryght and undefyled, waytynge gladlye for his commyng: among whom I trust thou arte one of the chiefe. Doo thy diligence to come to me as shortely as thou canst. The pryson hyndreth me that I can not walke hyther and thyther to goe aboute the ghospelles busines, and I am forsaken almooste of euerye bodye. And to be shorte, there are some thynges, that I am desyrous to commende unto the by myne owne mouthe afore my departyng.

For Demas hath forsaken me, and loueth this present worlde, and is departed unto Thessalonica. Crescens is gone to Galacia, Titus unto Dalmacia. Only Lucas is with me. Take Marke, and bryng him with the, for he is profitable unto me for the ministracyon. And Tichicus haue I sent to Ephesus. The cloke that I left at Troada with Carpus, (when thou commest) bryng with the, and the bokes, but specially the parchement. Alexander the coppersmyth dyd me muche euill: the Lorde rewarde hym accordyng to his dedes, of whom be thou ware also. For he hath greatly withstande our wordes. The texte.

Demas hath forsaken me, hauyng leauer to possesse thys worldes pleasures, than in hope of immortal rewarde to be companion of myne afflictions. Upon this purpose he went to Thessalonica: Crescens is gone hence into Galacia, for busines that he hath there. Titus in to Dalmatia: Luke onely is w me for he neuer geueth ouer, folowyng me what fortune so euer falleth. Whan thou comest, bryng Marke with thee, for I haue nede of his seruice. For I haue sent Tichicus about certaine busines unto Ephesus. And whan thou comest, bring the cloke with thee that I left behynde me at Troada with Carpus, that I maye weare it both in winter & in prison, & also the remaunt of bokes that I left behynd me there, especially those that are writen in perchemet. Alexander ye copper smyth hath not only forsake me in these stormes, but hath also done me much sorow. It is not my part to reuenge it, but ye lord reward him as he hath deserued, of who also be thou ware. For he did not only not assiste me, but he did also vehemently withstande our sayinges.

The texte. ¶ At my first answerynge, no man assysted me, but al forsoke me. I praye god, that it maye not be layde to their charges. Notwithstandynge the Lorde assysted me and strengthed me, that by me the preaching should be fulfylled to the vtmoste, and that all the Gentiles shoulde heare. And I was delyuered out of the mouthe of the Lyon. And the Lord shal delyuer me from all euyll doynge, and shal kepe me vnto his heauenly kyngdome. To whom be prayse for euer and euer. Amen.

At the fyrst tyme that I was put to make answere at the Emperoures barre, no man assysted me, all were afrayed and forsoke me. Ther fell vpon them a certaine humayne fere, I woulde not wyshe it to be imputed vnto them. For albeit I was destitute of mans helpe, the lorde forsoke me not but assisted me, and gaue me strength, that ye preaching of the gospelles faythe, should be perswaded to the vtmost by me, and that the fame of it shoulde be spreade abrode vnto the eares of all the gentyles. For vpon this consyderacion, I suppose, his wyll was to haue me tossed aboute throughe dyuerse countries, & at length to be brought vnto Rome, so as ye gospelles doctrine should be spred ye more farther abroade. By the helpe of him that is mightier than any tyranne, I was delyuered from the moste rageing lyons chawes. And myne assured trust is moreouer, that the same lorde wyll delyuer me also hereafter, from al the wyckednesse of ye wicked, that I shall not shrynke by any occasion from the syncerite of the gospell. And yf I shall suffre death here, yet he wyll preserue his seruaunt & souldiour vnto his heauenly kyngdome, vnto whome be glorye for euermore. Amen.

The texte. ¶ Salute Prisca and Aquila and ye housholde of Onesiphorus. Erastus abode at Corinthum. Trophimus haue I lefte at Miletum sicke. Do thy diligence, that thou mayst come before wynter. Eubolus greteth the, and so dothe Pudence, and Lynus, Claudya, and all the brethren. The Lorde Iesus Christ be with thy spirite. Grace be with you. Amen.

Salute Prisilla and Aquila myne helpers and myne hostesses, and Onesiphorus housholde, vnto whom I am very muche bounden. Erastus taryed styl at Corinthum. To conclude, I lefte Trophimus behinde me at Myletus very euyll at ease. Doe what thou canst to come hyther before wynter marre the waye, to make it later iournayeng. Eubolus greteth the well, and Pudens and Claudia, and all the rest of the brethren. The lorde Iesus Christe whiche hathe alwayes assisted me, be also with thy spirite. Grace be with you. Amen. This haue I subscribed with myne owne hande, that the Epistle maye be the more surely credited.

Thus endeth the Paraphrase vpon the later Epistle of the Apostle Paule to Tymothie.